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No. 23.

THE
Necessity & Extent
Of the
OBLIGATION,
With the
Manner & Measures
OF
Restitution,
IN A
SERMON,

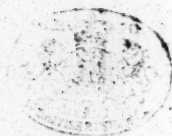
Preached the 9th. of October, 1681.
Before the Corporation of *Haverford-West*, at
Saint Mary's in *Haverford*.

By *William Williams*, A. M. Minister of St. Mary's
in *Haverford*.

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P R E F A C E.

THe Design of the Publication of the ensuing Discourse, is merely shewing to the World, it is not quite so monstrous a Thing upon all Accounts, as some People (who I suppose, thought it their Interest; and therefore) made it their Business to have it believed. Whatever there be in the Composition, that may stand in need of an Apology; if the Reader's Candor, with such Topics as the Corporation wherein it was Delivered, the Necessity of being as Plain, and Particular as might be, where there is an especial Faculty of Translating of Crimes, where the Matter is otherwise Ordered (as by good Experience, I dare assure the Reader there was, where this was Delivered) do not help him to me; I hold it not Prudence out of a design of forestalling all the Objections that might be made against it, either to furnish the Ignorant, and prejudiced Reader with such as he would never else himself start; and will be sure never to have Kindness enough (however it may fare with his Understanding) to take along the Answers to, or give the Candid and Ingenious One the trouble of Reading Answers to Objec-

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Preface.

tions I am sure he will never make.

To me it will be Satisfaction, that this Discourse will Manifest it self not to be really as bad as it is Represented. It Contends not for Eminency of Strength or Beauty, but against the Imputation of strange Weakness and Deformity: the Confutation of the Charge, whereof I have been Resolved to make, is of the Nature of the Philosopher's to the Disputant against Motion, by making the Thing walk before it; and so let it pass with this one Addition, by way of Advertisement, That

An honest Gentleman, one Mr. Richard Jones, of the Town it was Delivered in, was so far (as hath been Alleadged) from putting me upon a Discourse of this Nature, that he, nor more, nor sooner, knew of the Purpose of it, than those that Conceived themselves most Concerned in it.

THE

THE
Necessity & Measures
OF
RESTITUTION.

Luke 19. 8.

*If I have taken any Thing from any Man by false
Accusation, I Restore him Four-fold.*

THE Words, I do from this Place (which, I hope, may add Weight and Solemnity, and gain Credit to my Protest) declare, for the Occasion they Naturally afford to urge a *Matter of Conscience*, I conceive Necessary to be Urged here, I have long since (since I could not longer shut up my Eyes against what so Manifestly offered it self) entertained Thoughts, next a Resolution, some time or other, to insist upon: That I did not do it sooner, some plausible Reasons to the world I could offer; upon the Acceptance whereof, yet in *God's* Sight I dare not much presume; yet Hope,
and

and beg His merciful Pardon for it. But now being something in the state of a Dying Man, taking my leave of concernments of course of this Nature, in this Place; I am Resolved, by *God's* Grace, with that Impartiality and Sincerity, which the Consideration of my Great *God*, before whom, I must one day give Account of my Charge, and that Uprightness that must give Ease to my Conscience, may require to Discharge my self, That, if I Live to see the Curses, such Sins are Obnoxious to, poured out upon this place, or any particular Person here, or his Posterity, or that I consider the State of final Impenitency any Person may Miscarry by, I may have no Remorse from Conscience, for being Accessary to it by my Silence; no occasion to Charge my self for not Representing the true Estate of the Matter, and not doing what I could to prevent their Temporal and Eternal Ruin: Wherein, though my Commission seems to run something in the Strain of *Ezekiels*, c. 2. v. 3. &c. *Son of Man, I send thee to a rebellious Nation, to an Impudent Children, and stiff Hearted, &c.* and my Doom may be for my Message, if it lye in the Power of some, that of *Jeremiah's*, the Dungeon; yet I hope, by *God's* Grace, I may have some Portion of the same Courage *God* required in *Ezekiel*, not to be afraid of Mens Words; Though Briers and Thorns be with me, though I dwell among Scorpions, I will not be afraid of their Words, nor dismayed at their Looks; but when I have given my Proposition from the Text, deduced it to an Application to the Guilty Conscience of any Person here,

Then you may perceive, the Words are the Speech of one, newly and fully Converted in the Judgement of our Saviour; who in the next Verse declares upon it,

it, that Salvation is come into his House; which the Learned *Hammond* Paraphrases, *This day Repentance, and so the Mercies of the Gospel are come to Zaccheus.* They are the Words of a Publican, one employed in the Gathering of a Tax, imposed by the *Roman* Power, which Ministred him occasion for diminishing, or violating the Right of poor People, that either for the greatness of his Strength and Interest, or the meanness of their own, were not able to Right themselves; for *ἡ ἀπολογία*, the Word rendered here, *I have taken by False Accusation*, in the Judgement of the best *Grammarians*, may import the *Act of Fraud*, by what Means soever contrived, or in what matter soever Exercised; and that *False Accusation* put in here, to clear the Sence of it, doth not render it inextensible to the Concernments of some Men in this place, will appear, if (which you ought) you consider, That every wrong Defence in such a Case, is in effect, a *False Accusation*.

The Proposition from the Text, is this,

That Restitution, in cases of Fraud and Injury, is so necessarily a Concomitant of true Repentance, that in Cases of Fraud and Injuries, where there is not Restitution made to the very utmost of the Defrauding or Injurious Person's Power, in all Circumstances that may signify the seriousness of his Repentance, for his Fraud and Injuries, the Fraudulent and Injurious Person cannot be Saved, i. e. must be inevitably Damned.

In order to the clearing of this Proposition, I hope it is so known a Truth (that a Sinner, as long as he continues Unrepenting, cannot be Saved; and if he Dyes in any unrepented Sin, is inevitably Damned) that I need

need not give my self the trouble to Prove it. Repen-
 tance was that St. *John* called for, before his Baptism:
 It was that our Saviour himself indispensibly required;
 it is that which His Apostles after him did; it is (and
 for the greatest Reasons in the World, as were it ab-
 solutely Necessary here, could be shewed) That, with-
 out which, to any person of Maturity, the Gospel doth
 no where Promise any of its Benefits, or any of its
 Mercies; nay, tells us Positively, *That unless we Repent*
we shall All likewise Perish; and that no Man with-
out Holiness (which supposes Repentance) *shall see the*
Face of the Lord. And therefore being so clear to,
 and undeniable a Truth by, any Christian, I shall im-
 mediately fall to make good the Proposition supposed
 in the Text; That *Restitution* is so much a Note of
 true Repentance, that without making it, no Man con-
 cerned to make it, can be Saved; that is, as before,
 That *Restitution* in cases of *Fraud and Injuries*, is so ne-
 cessarily a Concomitant of true Repentance, that in
 cases of *Fraud and Injuries*, where there is not *Restitu-*
tion made to the very Utmost of the Defrauding or
 Injurious Person's Power, in all Circumstances that may
 signify the Seriousness of his Repentance for his *Fraud*
and Injuries: the Fraudulent and Injurious person can-
 not be Saved, *i. e.* must be inevitably Damned. Which
 I shall, *First*, clear in general, from the Nature of Re-
 pentance. *Secondly*, Shew in what manner, and how
 far (in several Cases) *Restitution* is to be made; and
 Proceed according to my Purpose.

Repentance hath (by All) been judged of so great Mo-
 ment, indeed of so absolute a Necessity, that Divines
 of all Perswasions, Ancient, and Modern, have been
 Curious, and laid out a great deal of Time and Pains
 in

in discovering and stating of the Nature of it. The Moment Mr. Calvin apprehended; the Understanding of it, he expresses in these Words, *Si quid autem in totâ Religione scire nostrâ refert, id certe maxime refert, nempe intelligere ac probe tenere quâ ratione, quâ lege, quâ conditione, quâ facilitate aut difficultate obtineatur peccatorum Remissio.* If there be any thing in the whole Course of Religion worth our Understanding; that is certainly most so, viz. to understand, and rightly comprehend, which way, upon what terms and condition remission or forgiveness of Sins may be obtained, Cal. instit. l. 3. c. 4. which is as much as if he had said, The nature of Repentance; He Sub-joins there his reason from the Restlessness the Conscience must be subject to, under a dissatisfaction touching the Nature of it: But after all the large Discourses laid out upon it, as often as it comes in the ways of Controvertists; or Men that insist upon it directly, and immediately to move Men to the Practice of it, and Observation of the Words; whereby it is expressed in Holy Scripture, and Practices of Men noted in it, for an accepted *repentance*: the just Collection is, That *repentance* implies a thorough change of the Heart of the Sinner, fully detesting his former Sins, and resolving, for the future, to lead a new Life, answerable to the good Pleasure of his GOD. This Detestation of former Sins, by the School-men is supposed to be attended with, nay, practised in these Three Instances, *Contrition or Compunction of Heart, Confession with the Mouth, and Satisfaction in Act or Deed.* All (or either whereof) the *Reformists* are so far from taking away, or denying, That they seem only to rid them from the corrupt Glosses, the Propugnators of the *Roman* perswasion blinded, and led by Interest, put upon them.

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Pet. Lombardus li. 4. Dist. 16.

The forementioned Mr. Calvin, when he takes notice of the *Romanists* sence of Contrition, or sorrow of Heart, finds Fault with their requiring such a just Proportion of it, as may be answerable, and commensurate to the nature and degrees of the Crime, which must create a great deal of trouble to the Sinner, seeing a proportionable measure of Contrition or Sorrow enjoined, but not determined; but notwithstanding, says, *Equidem sedulo & acriter instandum esse fateor, ut quisque amare desiendo sua peccata, se ad eorum displicentiam & odium magis acuat; Hec enim est non penitenda tristitia, qua penitentiam gignit in Salutem, ib.* I confess truly that it is to be carefully and earnestly Urged, That every one by bitterly lamenting his Sins, may more egg himself to a displeasure with, and hatred of his Sin; for this is Sorrow not to Repented of, which worketh Repentance to Salvation: And a little further, *Diximus & nos quodam loco nunquam sine penitentiâ obvenire peccatorum Remissionem, quod nulli nisi afflictî & peccatorum Conscientiâ vulnerati Dei misericordiam implorare sincere possunt:* And I my self, have one where said, That without Repentance, there is never any remission of Sins; because that none but such as are afflicted, and wounded with the Consciusness of their Sins, can sincerely implore God's Mercy. In both which Clauses, he not only allows of, but requires Sorrow for Sin; only in the former he complains of the unreasonableness of enjoining, and not determining the certain Proportion due for every Sin; and after the latter of those two cited places, says, He taught the Sinner, *Non in suam compunctionem, neque in suas lachrymas intueri, sed utrumque oculum in solam Domini Misericordiam defigere.* Not to look back upon his Compunction and Tears, but fasten his Eyes upon the alone Mercy of the Lord:

Lord: In short (as in all reason he should) Sorrow, and an hearty Sorrow for Sin, he not only allows, but judges necessary, only would not have Men rely upon it, as meriting Pardon; but be naturally necessary in order to it: the Sinner, without it being not qualified for Mercy, for as much as a sense of the misery of his Condition, must be an Incentive to his applying of himself to *God* for Pardon.

Then for Confession, he doth not absolutely deny the usefulness and necessity of it, but ties the necessity of an acknowledgement of our Sins to *God*; which when it is sincere, he sayes, * will be followed by a voluntary one to Men, as often as the Glory of *God*, and a Man's own Humiliation may be promoted by it: And the Usefulness of it to some certain Persons, for some certain Purposes he || determines differently from the *Church of Rome*: All which having been not long since, by our Right Reverend *Diocesan*, accounted for from this place, I shall say no more to it now; But proceed to that which the Text, and my present Purpose more directly lead me to, the Consideration of the *Third* Concomitant of, or instance whereby our Detestation of Sin is to be Discovered, Satisfaction; which indeed, all *Reformists* in the notion the Master of the Sentences, and the *school-men* use it, for forcing of Penances upon persons, as to the necessity of it, with relation to *God*, do generally, and for good reasons disclaim; I mean, as by it, the *Romists* do mean unravelling of the Vice, and making *God* Satisfaction for every degree of Sin, by proportionable Degrees, and answerableness of the contrary Vertue; because that supposition evacuates the necessity of Christ's Suffering for Men: But as it relates to the Church, and may

Cal. instit. li.

3. C. 4. parte
de Confes.

*Sequitur voluntaria apud homines confessio, quoties id vel divine

Gloria, vel Humiliationis nostrae interest.

|| Ibid.

be a Mean to satisfy the Members of it, of the sincerity of the sinners Repentance; they do not only allow, but judge it very convenient. But as by Satisfaction may be meant Restitution, Amends made by the offending or injuring Person, to the Offended or Injured, as far as it may possibly lye in the power of the offending Person, they do all joyn in the Necessity of it; and particularly the *Church of England* in its Exhortation upon the bidding of the *Sacrament*, moves Men in order to their shewing themselves true Penitents (which they should be before they presume to partake of That) to it. And *St. Augustine* is very clear and positive, *Peccatum non remittitur nisi restitatur ablatum.* *The Sin continues Unpardoned, till such time as what is taken away, or (which is the same thing) injuriously detained, be Restored.* And common reason tells us, That if the taking what is another's, upon terms the right Owner consents not to, must be a Sin, the keeping must be so too.

But since the fore-sight of Beggery, or the shame of acknowledging such a Guilt, which the injurious Person may apprehend must follow a due Restitution of what is taken or detained: Since Covetousness, and Pride, and Ambition, may be of so much more Authority with such a Sinner, than the Voice of all the School-men, and Fathers in the World, the Church he lives in, and his own Reason; since those Sins will, in all likelyhood, soon prevail with him: To conclude, from the possibility that all those may err, that they really, and actually do so; since, I say, the foresight of Beggery, that may ensue a Restitution; since the shame of such an acknowledgement, as it must imply; since Covetousness, Pride, and Ambition seconded

ded with the Arts and Industry of a wicked Spirit, will likely soon frame in the Mind of the injuring Person, such a Discourse as this, Grant that all these, this Preacher mentions, the Fathers, the School-men, and generally all Writers, Antient and Modern, (which yet we have but his word for) the *Church of England*, and my own Reason for the present, agree in the *Necessity of Restitution*, as being that, without which, Repentance cannot be sincere and entire; and consequently, without which, a Man that hath taken away or detained from one or more Persons, or a Community their Right, cannot be saved; yet it being acknowledged, that all of them may err in any point; so they may in this; and therefore I am not sure they do not; and this shall have no Force upon me. Since an Argument of this nature may be so Eluded, let us try the Force of such as may be drawn from Holy Scripture, of which, there can be Colour for offering any such Evasion.

Now, that the sence of Holy Scripture touching this matter, is the same, That there can be no true and perfect Repentance, without Restitution of what is Injuriouly taken or detained, will, I hope, be granted, sufficiently proved, if I can from it prove, That he that doth not make Restitution of what he hath wrongfully taken away or detained, is Guilty of transgressing the whole Law. Certainly, he that, in *God's* Judgement, is guilty of Transgressing the whole Law, cannot be thought to be a true Penitent; and consequently, as long as he is not so, cannot be Saved. And either non-Restitution must be no Sin at all, or in the judgement of *St. James*, c. 2. v. 10. it is a Transgression of the whole Law; for there he saith plainly,
who

whosoever shall keep the whole Law, and yet Offend in one point, he is Guilty of all; and in the following Verse gives the reason of it. Now there is no sort of possibility of avoiding this Charge, but by the effrontery of denying it to be a Sin: To such a one as should be so shameless as to suspect, much more deny, That the not Restoring of what is wrongfully detained from others is a Sin; I'd ask him, What he thinks makes it a Sin? Is it the taking away, by one; what he hath no right to? It is so here, when a person takes that which is not his Right, and keeps it longer than he should; or, Is it only the Violence used to the person in the Act; Not so, for some Stealths are without violence offered the persons, from whom it is made: Nay, the detaining of others Rights against their declared Wills, or because they dare declare nothing to the contrary, increases the numbers of the Thefts, with the numbers of the Minutes, whereby the Detainer's time is told: Three Hours not restoring what ought to be Restored, is so many Hours Stealing in the fence of the Law of God, and Reason: But that I do not only say it is, but shew God's Sentence of it, as a Sin. See in the 33d. of Ezekiel, how he particularizes Restoration, as the means of loosening of a Sin, and sign of Conversion of a Sinner, which he had not, if in his Judgement, keeping another's Right, had been no Sin; for after he had said in the 14th. verse, Again, when I say unto the wicked, Thou shalt surely Dye: if he turn from his Sin, and do that which is Lawful and Right, he Exemplifies doing Lawful and Right, in the 15th. ver. by, if the wicked restore the Pledge, give again that he had Robbed, &c. he shall surely Live, and shall not Dye. If the wicked restore the Pledge, give again that he had Robbed;

Robbed: Wicked then, it seems he was in God's Judgment while he kept it.

If after all this it should be said, That *Penitence* is an inward Act of the Mind, *Restitution* an outward Expression; and that God regardeth the Inwards, and lays not so much Stress upon outward Actions. I'd ask the person, Whether he would be so Cheated? Such a Fool as to believe, that an *High-way* Robber that takes his Purse, would by ever so much solemn Declarations of his Sorrow, for the Injury he had done, make him believe he were truly Sorry, while he saw his Purse in his hand? What God's estimate of Penitency is, we may judge by St. John's calling upon those that came to his Baptism, to *Bring forth Fruit meet for Repentance*; by our Saviour's declaration, *That we might know Men by their Fruit*; by the Apostle's challenging of the sincere Believer, which also must be a true Penitent, to *Shew his Faith by his works*.

Having so shewed, and I hope Convincingly, the indispensableness of Restitution, from injurious Offenders in general; I come now to represent the extent of the Concernment of it; And that as to Persons, and Things with the measures or degrees of Restitution, that ought to be made.

First, as to Persons, Where the Question is, *How far this Guilt of not Restitution, or not Restoring what is Injuriouly taken or detained, may extend it's self? Whether the Guilt dies with the Person that did at first do the Injury, and never made Amends for it, or touches his Posterity, that they become Guilty of it? And if it do, How far, and what obligation of Restitution it lays upon them?*

To which, I thus Answer, That, that Declaration Almighty

Almighty God made in the *Second Commandment*, That He would *Visit the Iniquity of the Fathers upon the Children*, is very general; because it is to the Children of all them that hate Him, that is, not only to the Children of them that Worship the Host of Heaven, as some of the *Gentiles* did; or any thing upon Earth, or the Water under the Earth, or the Images of any of them; but such as preferred any thing before Him; that Preference of a Thing, being counted an hatred of Him; because it supposes an incompetency of Love to Him. And if so, sure to them that gratify their Lust or Covetousness, their Pride and Ambition; or any Sin proceeding from them; or any thing else whatsoever contrary to *God's* clear Commands: I say, This Declaration which *God* there made so general, was never absolutely repealed. In *Ezekiel*, indeed, we find, That to the *Children of Israel*, that had taken (upon the Execution likely of this part of the Law) up a Proverb, that *The Fathers had Eaten sour Grapes*; and that *the Childrens Teeth were set on Edge*, *God* promises something that looks like the Contrary: The Reason and Import whereof, yet may probably be this, That the Sins of that Age, of the *Jews* were so great and provoking, that when *God* Avenged them to the full, upon Recollection, and just Examination of themselves, they might find no reason to think, that there was any need from the heap of their Father's Trespases, to take in any, to aggravate their Sins, and so bring down a greater proportion of Judgement; but that their own, every Man's singly, or the present Communities might be sufficient to provoke more Judgements, than they saw Executed upon them; or else, That their Provocations had been, and were so great, that whereas *God* formerly

formerly had, in some cases, suspended the Execution of a Vengeance due upon the Father's Trespases, to the time of his Posterity, as he did in the case of *Ahab*, That he would not then shew so much Mercy, but Punish as fast as they Offended; but whether for such, or some other Reason, He did to the *Children of Israel*, for some season, determine it should be otherwise; yet that he did finally and universally, that is, That he did for ever resolve, and to all People, that it should be otherwise, doth no ways, and no where appear; but the contrary by the Observation of all Ages.

So that you see, That whatever the Sin of the Father be, his Children have no warrant from Holy Scripture, other than the first Sinner had, that they will escape the Punishment, that is, have no other Warrant, no Condition than Repentance; and that a true sincere One, attended with all the genuine Fruit and Effects of it; but on the other side, *God's* Truth that can never fail, to assure them they may be Avenged upon for the Sins of the Father; and for the manner to inquire, since *God* hath made no Discovery, would be a sinful, and useless Curiosity. When he saies, He will do a thing, we may assure our selves, He will find a way to do it: But whatever mitigation the Children of other Sinners may have of this Menace, surely he that comes into the unjust Possession of his Father, as such, will have none: for look whatsoever he hath in his Substance derived from his Father, more than he would have had in case his Father had done all Right, paid all their own; so much hath he that was not his Fathers, and consequently more than his Father could justly Derive to him: And his continuing

tinuing a Possession of them, doth not only entail upon him the Vengeance denounced in the *Second Commandment*, which, if he had had none of those unlawful Possessions from his Father, he had been obnoxious to, but doubles it by practising and continuing in the Sin. His Father's Sin was detaining unjustly another's, and he Succeeds him, as his Son naturally without that liable to the Punishment, and as continuing the Sin, in his own person. And be sure the Guilt (tho the fence of it may) doth not lessen, the longer the Sin is practised, but increases with time, and the Advantage made of it; For see how much the first wrong quick stock hath advanced any Man's Estate, above what it would have been without it; so much it might have advanced the right Owner's, if he had not been Injured, and consequently, so much ought to be Restored to the last Mite of a Man's Possession; which if it do not rise to a full Restitution, it ought to be Weighed out as much as possibly he can in Sorrow before God, for the Injuries (which, if he had been able, he ought to have testified by a full Restitution) by his hearty Prayers to God to make the injured person Amends; and his Recommendation of him to such Men as he can influence, that are of Ability to make him: nor indeed, in order to Restitution, ought a Man to take his measures from the Advantage himself hath made of things wrongfully Detained; but account upon the best Husbandry could be used about them. This I presume a clear and full Solution of the Question proposed, with this notice, That what I said of the Son of the first Offender, must be applyed to all continuing the unjust Possession, and making Advantages of it, proportionably to the Advantages they have, and the right

right Owner might have made of it, in such a time.

Now I come more particularly to the things a person may injure, and be injured in:

They are Goods, or Body, or Name, or All.

First, Goods we know comprehend all the Possessions, or things a Man may have Right to, a Propriety, whereunto, for the support and comfort of Men, God hath approved, and himself given general Rules for the determination of. The keeping of Money, or Land, or any Thing else, whatsoever of Right belonging to another, is a violation of Right, which must, (if a Man would be saved) be restored or amended, as I shewed before in the general.

Secondly, A Man may Injure, and be injured in his Body, several ways, by several persons. In his Infancy, for want of due Care in the Nurture of it, (and so may the Mind also be Injured) or in his Maturity and perfect Strength, either in part of his Body by being Maimed, or so, or in the whole by industrious Ministring of pernicious Diet or Physick, or vexation of Spirit; in all which, and the like cases, are required all the Amends that may be from the offending Person, proportionable to the unhappinesses sustained by any Person, by his Means; and that extended to his Relations, to whom he might have been more useful, if he had not sustained those Wrongs in his Body.

Thirdly, The third thing wherein an Injury may be done a Person, is his good Name: A thing that Solomon pronounces generally Precious, but of mighty Consequence to some above others; as being that whereupon their own, and their Families livelyhood do depend; nay, of so ill consequence may the defamation of some persons be, that it may in great Measures obstruct the

Salvation of many Souls, which (not to mince the Matter) may be in the case of a defamed Minister, whose Ministry is like to be more or less Succesful, the more or less blemished Men render his Reputation. And if it be so, let a pretended Misdemeanour, before a Deputed Civil Magistrate, be compared with a real Scandal of a Minister, before, and to his Flock in numbers, and as far as may be singly be put into the Ballance, and see where the weight of Mischief will lye; on that side where the Scandal indisposes Men to receive Benefit from a person to the Salvation of their Souls; or that, where the presumed Misdeameanour to the person, can but occasion a less Esteem of one person: Or, (if it must be transferred to the Place and Office, as, where an intention to the contrary is declared, I do not see how it should) but be of some ill example in point of Civil Observance, which yet Men in those Stations are furnished with Authority sufficient to restrain the ill consequence of: As the World goes, where ill Fame spreads widest, and goes furthest, it is an hard matter to Prescribe a way of full Compensation in this Case: If we are sure of the Desert, and mean the Reformation of the person, the Guilt may abide at home, where the Occasion dwells; but I say, where a good Name is traduced Groundlesly, and Unwarrantably, Maliciously, and Spleenishly, it may be morally impossible to make proportionable Amends; especially, where the detraction is attended with the hazard of Souls: However, all the courses that can be presumed effectual to the purpose, are to be used towards the Restitution of a Man's good Name: And this, as in the other cases, upon the greatest penalty, Eternal Damnation.

Now that all this is said, and made good, it will,
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it may be, be judged Impertinent, and Unnecessary, and Uncharitable, and as much more than all that comes to, as provoked Fancies may qualify some People for Imagining and Expressing; If I do not give some reasons for my Presumption, that there are some persons in my Congregation that are guilty of this Sin; the nature and danger whereof, I have endeavoured to Explicate: For indeed, it had been an absurdity not to be accounted for, to have been large, and particular in representing the nature and danger of intemperance, or impatience before *Socrates*, who, nor was, nor ever was like to be Guilty of either: And therefore, to rid my self from the charge of such another absurdity in the choice of my Subject, and way of management of it; I'll give the reasons that induce me to believe, there are some that hear me, notoriously Guilty of the gross Sin I would amend; that is, wrongfully detaining the Rights of others; in Compassion to whose Souls (since I designed not to use many more) I thought fit to take hold of this Opportunity; in pity, I say, to their Souls, and to Acquit mine own from the Guilt, my finally silently passing by it, would Involve me in.

The *First* Reason I have to presume, or rather conclude, some of my Hearers Guilty of this unrepented, and if it continue so, unavoidably damnable Crime, is not of the least Moment, of less Weight, than those whereby God himself hath determined, and Men have unanimously used, as the means of deciding all Controversies, all matters of Doubt or Question; The Oaths, I am told, of a competent number of Witnesses, which to suspect, before they be over-ruled by the Oaths of a more considerable number of more credible Persons, and

and that determined so by a formal Sentence of Law, were not only Unreasonable, but extremely Uncharitable; and much more so, when the Charge has, as in the concernments of some, I am satisfied it hath been, by the prosecuted Parties own Acknowledgement, with a memorable Expression, confessed. Nor was this Charge, which thus was made good, as I am convinced, a Charge of meer misemployment; (as some have much laboured to perswade Strangers to their tempers and practices, to believe) or a Sum of Money promised to be, but not returned, which I am told, was the single Case, of one, I am perswaded too Honest, too much a Christian to be rank'd with the Rest; But of considerable gross Sums not employed at all. Now to make good the Truth of all this, there needs but the producing of the Depositions, which, if I listed, I think, I might a Copy of; but that is more properly the concernment of a *Court of Judicature*: That such Depositions upon Oath, were, seems too notorious a Truth: And if so, What remains, but that either there was such a Guilt, or so many persons as Swore it, are Perjured? Beloved, here is a clear Case, If one be free from the Charge of detaining another's Right, the other comes within the guilt of Perjury; and so on the other side, If the charge of Detaining be False against one, the charge of Perjury against the other must be true; And are either of these Sins to be soothed; to be past by in silence? These sure call for Repentance of the most significant sort. Is it not a sad thing, that the Preacher must either not do what he ought; or bid the one go home, and Repent him of his Irrestitution, and make hast to signify the seriousness, and reality of his Repentance by a speedy Restitution; or bid

bid the other go, and Repent his Perjury?

Now to the former weighty Reason, which induces me to believe some persons here guilty of such Injuries, as without the utmost Restitution they can make, must become damnable; I have such as these:

Any Person that tells me my self, in a matter that I know due to me, that his own Conscience having its full Liberty given it, cannot but tell him that it is so, that many others know, and none can with Truth deny; I say, any person that in such a matter, by way of defiance, in Confidence of the strength of his Interest, or ought else, bids me come by all my Right as I can, unless I take what he pleases in full Satisfaction from a Company directly obliged to me for all; as for good Example, *Ten Pounds for Thirty*, or at least *Twenty* in one Year, without any provision for Amends for former, gives me great Reason to believe, that so many Men's Oaths in cases of Injuries charged upon him against others, may not be False; That Person that so convinces me, in a fresh injurious Act, gives me no Reason to believe, he could not possibly be Guilty of any of that Nature before.

A *Third* Thing that induces me to believe, all things are not as Right as they should be with some persons, is the Art and Diligence, I have observed, used in the forming and maintaining of a strong Interest, and for some Years, securing the Exercise of Government, in this place, in effect, in one hand: This indeed ministered some matter of Suspicion, that the Affairs of some persons might Suggest it necessary for them, by such means to wave off the execution of a *Judicial Sentence*; it being commonly the Mark of Innocency, where it dwells, notwithstanding the many Attempts made against

gainst it, to be plain and simple, and easy in the recommendation of it self to the protection of him, who hath given Men the greatest assurance, he will not finally leave it, but vigorously plead its Cause.

Thus having given the Reasons that induce me to believe there is such a Sin, as I have mentioned, some of those committed to my Charge, may be Guilty of: I come in the next place to Consider what plausible Defence they may make for themselves, and what fallacies they may probably put upon their own Consciences, to lay the Clamours of them.

First then, It may probably be said, That sure if People had been Guilty of such a Sin as this, and continued Unrepenting of it, as I say, all persons that are Guilty of it, and do not make Restitution, do, That their own Consciences must, ere this, have shewn in their Faces, and made them visibly uneasy to themselves; that ere this *God* would have shew'd His Judgements upon them, rendered successless all their *Counsels*, and brought them at the feet of their Adversaries: Whereas the quite contrary Appears; great cheerfulness of Life, and a prosperity, so far from a subjection to their Adversaries, that it seems rather mounted over them.

To all which, I thus Answer, That all these, Silence of Conscience (which yet, they know best who are the Owners of them, how silent they be; they may be vocal, and loud enough to them, though nor vocal, nor visible to others;) I say, that Silence of Conscience, and a prosperous outward Estate, are but very fallacious Grounds to determine the good Estate of the Soul by; so far from being competent Arguments to that

that purpose, that they may attend the quite contrary Estate of the Soul; that of *Dejection*; for besides that, there may be many ways used, whereby Men may be diverted from attending to the Clamours of Conscience, and consequently made to think it cannot speak, because they do not hearken unto it. We read in holy Writ of a *Seared Conscience*, from whose not speaking, because it hath lost feeling, we ought not to conclude all is well with it.

And for success of *Counsels*, and prosperity of an outward Estate, which also may be sometime more Arguments of God's displeasure; leaving Men to all the Temptations of that Fortune, than his approbation of their practices; That they are not the peculiar Lot of the Righteous, I leave *David* and *Solomon*, Father and Son, to satisfy all the Fathers and Sons upon the Earth; the First in the 37th. Psalm, ver. 7, 8, 9, 10. *Fret not thy self because of him, who prospereth in his way, because of the Man, who bringeth wicked Devices to pass. Cease from Anger, and forsake wrath; Fret not thy self in any wise to do Evil; For evil-doers shall be cut off, &c. But yet a little while, and the wicked shall not be, &c.* For sometime then, in *David's* judgement, the Wicked may bring their Counsels to pass, and prosper in their way. *Solomon* saith, *Prov. 29. 20.* to the same purpose his Father spoke before, *The Candle of the wicked shall be put out*, that is, The Splendor of his Estate shall not continue for ever; which supposes he may some time have it. What may happen to the Unrighteous and the Wicked, as well as the Just and the Godly, ought not to be taken up as Arguments of the Welfare of the Soul, and the person's acceptance with God. But in case a person's Conscience be suffered to speak, and

that, at leastwise, inwardly, one may be convinced of such a Guilt; yet it is not impossible, but he may delude himself with an opinion, that he is not obliged to make Restitution, because that of that he hath wrongfully detained, he hath made no benefit, but that it proved an occasion of real disadvantage to him; as for illustration, suppose the Chief Magistrate of any Town in Christendom, had, by virtue of his place, received so much Money for the Publick, but laid them out on, or reserved them for his proper use: suppose another person, out of his averiness to such a practice, (from what principles or motives soever, in the present Case is not material) should use a legal course to recover those out of his hands, in fencing of the Man's self, against which, it might cost him as much as the first Sum in question came to, and, it may be, more; What? Are the Cases of Conscience so severe and strict, as to require a *Restitution*, when the Man is satisfied he hath expended the Sum, and it may be, by occasion of it, as much again of his own? This, it may be, will be answered with something the same supposition, that is in the slothful Servant's Answer to his Master in the Gospel, of a natural austerity in the *Exactor*. This I do the rather take notice of, because I have heard what to me seemed to glance that way. But the Resolution of this will be easy, if you put it to the rule of plain and common Debt, where you know, the Debt is never reckoned the more paid, for any charges the obstinate refusal of paying, may occasion; there is an increase of obstinacy and unhandfomeness, none of satisfaction made by that means. Shall any Man lay out my Right in the defence of his own Obtinacy or Covetousness, and shall he reckon it

it paid, because at long running he got nothing by it? He that can spy a substantial difference, whereby it may be more a Plea in one, than the other, hath another faculty of seeing, than either Reason or Religion furnish him with.

Having so given the Reasons, that induced me to believe some Men guilty, and answered what they may probably offer for themselves to stave off their concernment, in the matter of detaining the Right of others; I should come next to do the same, touching injuries done to the Bodies and good Names of Persons. As to the *First* whereof, I shall only say, there have been here some Injuries done to some in that, by whom I know not, and it may be a great deal more, than ever I heard of: Let every Man examine his own Conscience, and remember, and use a while the Rule given, touching *Restitution* in that case.

And as to the Guilt of the Abuse of the good Names of People, I shall say little more, then read you the Character Arch-Bishop *whitgift* gave an odd Generation of Men in his time, and trust any Body in the Congregation, that knows them, to find out the Guilty by it: || *It is their manner* (Abuse he meant) *except you please their humour in all things, deserve never so well, all is nothing with them, but they will deprive you, rail on you, back-bite you, invent Lies of you, and spread false Rumours, as though you were the vilest Person upon the Earth.* I must confess, had I met with this, any time these *Twelve Months* hereabouts, in any new Writing, and been left to guess whence it came, I had concluded it had been some Bodies observation of Persons I knew well enough; But I heartily pray *God* to forgive them, and in order to His forgiveness, to give

|| Arch-Bishop
whitgift's De-
fence, &c.
p. 423.

them the Grace of hearty Repentance, such as may signify its seriousness, by such *Restitution* of the good Name of every abused Person, as they may be able to make, and God may please to accept of.

Thus far have I discharged the Office of a faithful *Chirurgian*, shewed and searched an *Old Wound*, and prescribed the Means of its Cure; and I am afraid, not without extremely angering my *Patients*. I have shewed you, in case of the Guilt of Injury, the indispensable Necessity of *Restitution*; the extent of its Concernment, as to Persons and Things, with the measure of *Restitution* required in all matters of Wrong: I have brought it home to your doors, and shewed you the Reasons I had to lay it there. The absolute Necessity of *Restitution*, I intimated from the Danger of Eternal Damnation. And because that may not so nearly affect Men, though it infinitely most deserves their consideration, I could give you both instances, and especial Threats of God's signal appearances in this World, in the Vindication of the *Oppressed Stranger*, the *Fatherless*, the *Widow*, and the *Poor*, when the best-spun Policies of Men will be unravelled and defeated; and read you dreadful Things out of the 20th. chap. of *Job*, beginning at the 4th. vers. of it: But instead of all that, I shall recommend to your consideration an expression of the *Psalmist*, resolved into a Sentence, when God arises, His Enemies will be scattered; which will be, when He arises in Judgment, either here, or hereafter, or both, for sometime he will; for he saith, He heareth the Complaint of the Poor, and that the Poor shall not be forsaken for ever.

Well, before I have done, I judge it necessary to Answer

swer two or three Objections, which, I foresee, will, in all probability, be levelled against this Discourse.

One, That it is a very unseasonable Discourse, and but a course Entertainment of a Person newly entered upon his Office.

To that I say, That that never seems to me unseasonable, that is necessary, and that I apprehend not the incivility of catching hold of the Skirt of a Man's best Weed, tho a Robe of Scarlet, if I suspect he runs into the Fire with it.

The next I can think of, is, That it is ill becoming a Minister of Peace, to disturb a new-made Peace, with the Representation of old matters of Dissention, which no doubt will, with all the aggravations; spleen and malice can suggest, be represented.

But to this, I beg leave to distinguish between true Peace, and the varnish and imagery of it. It is not every Combination of Men, that hath just pretensions to the glorious title of Peace. We read of a Peace between Herod and Pontius Pilate, upon the sorry occasion of Condemning the innocentest Person in the World; but no where any reasons to Applaud it. There are some Unions look more like Conspiracies, than Peace. Is this Peace to hush up all former Injuries to the publick, and to capacitate Men's selves without damage, to Act, as many more, as they have a mind to? The Answer Jeshu made the Son of Ahab, enquiring for Peace, was, *What Peace, as long as thy Mother Jezabel's whoredomes, and Witchcrafts are so many?* And may not there, think you, a question something like it be ask'd here? *What Peace, as long as wrongs and Injuries continue unsatisfied for?* The Prophet *Isaiah* tells us, that God saith, *There is no Peace to the Wicked*; and do you now judge, whether

whether such Crimes as *Irresistation* or *Perjury*, may not rank Men, of what advance soever, amongst them?

A well-founded Peace, there is no Man, I hope, I may truly say it, wishes more than my self; but in order to it, must advise you, to be at Peace with God and your own Consciences: and that you may so, to remove from amongst you *The Accursed Thing*, which will prove a more solid Foundation for a lasting Peace, than any thing that I know hath hitherto been proposed, or happened towards the Re-establishment of it; without which, all this Pageantry will look more like a triumph over Justice and Honesty, than true Peace.

One Objection more against what I have delivered, I suppose, will be, That I spoke out of Envy and Malice, and upon Provocation.

If what I have already said to that upon my entrance into this Discourse, do not acquit me, I shall not trouble my self much more; only say, be my Motive to, or occasion of it what it will, if I have said a truth, that will justify no Man's non-observance of it. St. Paul, in the *First Chapter* to the *Philippians*, saith, that *Some Preached Christ, even of Envy and Strife, verse the Fifteenth*; however, *verse the Eighteenth, He Rejoyced*; and the *Nineteenth, Was perswaded it would turn to his Salvation*. Holy David was more afraid of the Precious Balms of Flatterers, than the Wounds of his Friends, whom if they had not been in their intentions, such he would doubtless in effect have made, by using their Counsels for his good. The Enmity I have to you, dispenses with my wishing you may make as wise use of what I delivered, as St. Paul, or holy David did, or would have done, of Truths delivered by an Enemy. If For telling you the Truth, I am become more your
Enemy

Enemy, and increased your unkindness towards me ; try whether you can spight me, or shew it in avoiding what is in mine, and the judgment of the whole world, the greatest of Evils, *Eternal Damnation*, by a timely, and significant *Repentance* ; which *God*, I heartily pray it, Grant you, and that what hath been delivered; may not be the *Savour of Death unto Death*, unto any, but the *Savour of Life unto Life*, to all that hear me ; wherewith I conclude.

F I N I S.
